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ABSTRACT

This paper discusses those aspects of personality development relevant to language learning. In particular, second language learning is shown to entail personality modification. References are made to the place of values, attitudes, and the model of the world in personality: to the role of language learning in developing favorable cross-cultural attitudes: and to the adoption of teaching methods that capitalize on the learner's natural language learning processes and reinforce his concept of himself as a person capable of acting and learning independently. Freire's notion of conscientization is drawn upon for its implications for the learner's self-concept as a language learner and bilingual in a diverse society and for teaching methods. Major phases of personality development are re-negotiated in second language learning and teaching methods are required that take this into account. These considerations lead to second language teaching methods that envisage interaction or "community involvement" as a central teaching/learning process bringing into effect natural language learning abilities and catering for the personality development needs discussed. Finally, brief reference is made to the outcome of an advanced language teaching project conducted at the Mount Gravatt College of Advanced Education, Brisbane, and to its effect on attitudes and language proficiency. (Author)

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ASPECTS OF PERSONALITY DEVELOPMENT FOR BILINGUALISM

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ABSTRACT

This paper discusses those aspects of personality development relevant to language learning. In particular, second language learning is shown to entail personality modification. References made to the place of values, attitudes and the model of the world in personality, the role of language learning in developing favourable cross-cultural attitudes, and the adoption of teaching methods that capitalize on the learner's natural language learning processes and reinforce his concept of himself as a person capable of acting and learning independently. Freire's notion of conscientization is drawn upon for its implications for the learner's self-concept as a language learner and bilingual in a diverse society and for teaching methods. Major phases of personality development are re-negotiated in second language learning and teaching methods are required that take this into account. These considerations lead to second language teaching methods which envisage interaction or "community involvement" as a central teaching/learning process bringing into effect natural language learning abilities and catering for the personality development needs discussed. Finally, brief reference is made to the outcome of an advanced language teaching project conducted at the Mount Gravatt College of Advanced Education, Brisbane, and to its effect on attitudes and language proficiency.

ASPECTS OF PERSONALITY DEVELOPMENT FOR BILINGUALISM

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I. *INTRODUCTION*

If personality is the result of interaction between the person and the environment and if that interaction is mediated and articulated by language [cf. Halliday 1974], then acquisition of a new means of interaction with a different environment would seem likely to influence the pattern of personality. If a language is a means of self-identification [cf. Fishman 1972:54, 131], then learning another language would seem to entail learning to identify and learning to express one's identification in a different way, and, to this extent at least, modifying one's personality. Specifically, this paper will consider some of the ways in which second language learning influences personality through its influence on the learner's perception of his relationships to the rest of the world and, especially, to people who are culturally different to himself. It will also consider the implications for language teaching for bilingualism of recognition of the interactions between language and personality. In the discussion that follows, it is the learner in multicultural societies such as Australia that I am considering. It would be presumptuous to claim that all that is said is pertinent to learners in pluralist societies elsewhere: even if the basic developmental and pedagogical principles should be valid, that is a judgement better left to persons more familiar with other social contexts.

II. *PERSONALITY AND LANGUAGE*

An entirely satisfactory definition of "personality" has always proved elusive [cf. Peck and Whitlow 1975:Chapter 1; Wright et al. 1970:Chapter 9] though certain generally agreed

factors do emerge in the literature. In particular, personality is seen to entail those enduring and dynamic properties that lead the individual to react characteristically in situations [cf. Wright et al. 1970:511; Peck and Whitlow 1975: 10-11]. Those properties (and, hence, personality) include the individual's hierarchy of values, attitudes, emotions and responses. If this is accepted, then L_2 learning must be seen as entailing personality modification since, first, how one responds in any situation is determined by how one sees the world and successful acquisition of a language involves acquiring its associated model of the world [cf. Elias and Ingram 1977:Chapter 2; Milner 1975:45, 46]. Second, language is not just something we know but something we do and acting through language (i.e., the use of a particular form of language) entails the expression of some aspect of our personality. Third, and perhaps most importantly, if language teaching or language learning involves attitudinal change (e.g., the development of favourable cross-cultural attitudes) either incidentally or as a specified objective, then, by definition, personality modification is involved. In addition, attitude change entails modification of the individual's value or reference system, hence, of his responses in situations, and, again by definition, of personality.

The role of language as an instrument of communication, i.e., of mediation between individuals, emphasizes the close interrelationship between language and personality. It is language which, according to Halliday [1974:7], turns the human organism into a social being. He goes on [ibid.:11] to describe language as the medium by which a human being becomes

a personality by virtue of its mediation between him, the world and society, as he interacts through it with others, and as he identifies, adjusts to, and adopts various social roles. These roles, hence personality, are established and maintained through language and so, in this mediating function, the language determines the person. If the L_2 is to have the power of a "real" language, it must undergo similar personality identification experiences. If the learner is to operate effectively in the other society, whose role relationships are mediated by and either determined or, at least, best understood through, its language, it is clearly necessary that the learner experience the L_2 in a variety of social situations where he interacts with speakers of the language and uses the language to establish roles and relationships.

Titone [1975] also describes the close relationship between language and personality. Part of the individual's existential experience is of himself as a "language agent", as one who establishes relationships with others through language; one who indulges in dialogue with others; one who expresses himself (his attitudes, feelings, beliefs and experiences) through language and whose attitudes, intentions and volitions are, therefore, inevitably affected (altered and concretised) by their verbalization; and one whose world view has been moulded by the language that has mediated between him and the world. Adapting Descartes, Titone places language as the essence of the person: "I speak; therefore, I exist". Thus language is the determinant of the self. France's notion [1973] of the self as agent and as agent working through language is similar. Such views suggest, again, the learner's

need, if the L_2 is to assume the power of "real" language, to see himself as able to act through the L_2.

If the learner is to act through the L_2, he must come to see himself as a speaker of that language. Individuals identify with their language seeing it as an integral part of themselves; that is, in Guiora's terms, if an L_2 is to be successfully acquired, the learner's "language ego" with its firm boundaries [Guiora et al. 1972; Cazden et al. 1975:65-66; Schumann 1975:13] must become more permeable so that he accepts as a part of himself those characteristics necessary to enable him to become a speaker of the L_2 and integrate the L_2 with his personality as his L_1 is integrated. While L_2 learning remains, as Strevens says [1975], peripheral, it will not be seen by the learner as an integral part of himself, and it will remain inhibited in expression. If it is to operate as a vehicle of self-expression with the same freedom as the L_1, it must be used as a natural means of achieving purposes important to the learner in situations that respond to the particular personality development needs that he has at his stage of personal (and linguistic) development.

III. *RE-NEGOTIATING PERSONALITY*

Erikson's personality theories (even if they are not without their critics) provide insights that explicate the interaction between L_2 learning and personality development. Erikson speaks of "phases" to be negotiated during personality development and continually re-negotiated especially when a crisis of some magnitude occurs. Most of Erikson's [1959] eight phases or "crises" of personality development can be seen

being renegotiated during L_2 learning but here we shall consider just two, the identity and intimacy crises.

III.1 Identity Crisis

In L_2 learning, the identity crisis is renegotiated as the learner perceives the L_2 speakers (especially of his own age group) as people with whom he can communicate, as people with similar needs and aspirations to his own, as people with whom he can empathize or at least sympathize, as a result of perceiving that there is some continuity and meaning to life which persists even across languages and cultures. On the other hand, if the identity crisis induced by learning the L_2 is not successfully negotiated, within the total spectrum of personality, then the latter may itself be vitiated and the learner either experience a total re-formation of his personality (as when he rejects entirely his own culture and assumes entirely the other), or he may find himself caught between two cultures, identify with neither, and suffer a sense of anomie. Alternatively, he may completely reject the L_2 as a means of expressing his own needs and personality. If the identity crisis is not undergone (or is not successfully negotiated), the personality's defensive mechanisms are likely, in the face of cultural difference, to operate to reject what is different in order to protect the identity from insecurity and diffusion. Such rejection may seem to bring a sense of identity but one which is necessarily narrow, ethnocentric, always subject to doubt in the face of difference, antagonistic to others, and not conducive to a fruitful and harmonious life in the presence of ethnic diversity.

The identity crisis is successfully negotiated as the learner finds himself able to use the L_2 to find out what other people think and feel, to establish his own identity and theirs through the L_2; it is negotiated as he finds himself able as a co-ordinated and valued individual to move and communicate with confidence in the L_2 community, as he finds that the L_2 people can respond to and accept him and he them. Inevitably, even at advanced levels, he will find his language proficiency and his cultural understanding to be inferior to those of the native speaker but the identity crisis entails the individual's mastery, in Erikson's words, of "an overweening conscience" and his realization that, despite such deficiencies, he can still sympathize, communicate and be accepted for himself.

The UNESCO document *Learning to Be* [Faure et al. 1972] elucidates one aspect of the identity crises that must be renegotiated if the individual is to remain open and receptive in a multicultural society. It describes man as an unfinished being who can only fulfil himself through constant learning [ibid.:157-159; cf. Richmond 1975:91]. However, man can seek a sense of completeness by closing himself off to others and to new and different ideas [cf. for language, Schachter 1974]. Other peoples and cultures are antagonistic to this sense of completeness and hence to the security of his identity; therefore, he tends to reject them and, where they make up a minority in his society, to exert pressures to make them conform to himself. The L_2 teacher's task is to develop the awareness that, though "completeness" or full attainment of all one's potential in all directions is not

possible, one can continue to fulfil oneself and strengthen one's identity through learning, through opening one's mind to others, through being receptive and *sympathique* to others and to their ideas. That is, identity becomes not something static or impermeable but rather more open to change, expanding, and responsive to new insights into man and his relationships. In Goodenough's terms [1963:260-2], such identity expansion comes when the individual realizes the standards of the other cultural group and can use them with confidence to guide his own actions at least when he is dealing with people of that group. In this way, his private culture (which is fundamental to his sense of identity) is no less secure and coherent [cf. Adler 1974:25-27] but is diversified so that he can operate in other wholly or partially distinct cultures as his social and cultural contexts change. This is clearly a complex process, not without risk of anomie [cf. Kleinjans 1972:26], but one which life in a multicultural society and world demands be negotiated. Adler says:

> *The degree to which he can continually modify his frame of reference and become aware of the structures and functions of a group while at the same time maintain a clear understanding of his own personal, ethnic and cultural identifications may very well be the degree to which the multicultural person can truly function successfully between cultures.* [Adler 1974:36]

It should be noted that it is not a question of forsaking one culture or identity for another; any exclusivist notion entailing "in" and "out" groups is antipathetic to the goals of multiculturalism whether on a national or global level. Rather, it is a question of open-mindedness, identity expansion, and *sympathie*. A second language taught as a useful and

effective tool and as a means to cross-cultural understanding thus opens the learner to his incompleteness, leads him to accept it as inevitable (contrary to the moralistic effect of the error-avoidance of traditional language teaching), and provides him with the means to continue to pursue personal fulfilment.

Language teaching based on textbook study of lexis and grammar or where "interaction" consists only of trivial conversation in a socially, contextually and semantically barren classroom cannot lead the learners to successfully renegotiate the identity crisis. Rather, agreeable, stimulating and psychologically rewarding interaction with native speakers or their surrogates is needed in a variety of situations, both formal and informal. Through such interaction, the learner, in Freire's terms [1970a:135], re-establishes his identity and that of others in contrast, through dialogue, the "thou" calling forth the existence of the "I" [cf. Milner 1975:44]. A community involvement approach to methodology with the central role it gives to social interaction aims to facilitate renegotiation of the identity crisis in this way.

III.2 Intimacy Crisis

The intimacy crisis is manifested in the individual's seeking to establish close personal relationships with others, in forming friendships, in Fromm's terms [1957:Chapter 1], in learning how to love, or, as Erikson says, in satisfying his "need for a kind of fusion with the essence of other people and for a communion with their own inner resources". In Fromm's view [1957:9, 18], this is the deepest need of man, the need to overcome his separateness.

In the normal continuum of personality growth, the search for personal identity precedes the search for intimacy since, without certainty of his own identity, the individual will lack the confidence to negotiate satisfying interpersonal relationships. Similarly, unless the learner is sure of himself as an L_2 speaker and of his attitudes to cultural difference, he will lack the confidence to focus beyond himself and the language to establish relationships with other L_2 speakers. Within his own identity group, each person recognizes, tolerates and often applauds differences (e.g., hair colour and style of clothing); the development of favourable cross-cultural or racial attitudes and the ability to establish appropriate relationships with people of other cultures and races involves the individual's extending his parameters of judgement so that he extends the range of differences he is able to approve or accept without imposing his own enculturated values and behavioural expectations [cf. Goodenough 1963:106]. In this way, he extends the group with which he identifies. As Halliday notes [1974:9-10], it is "critically", if not "wholly", through language that this identification with others takes place. The "human being" becomes one of a group of "people" with a certain personality and status largely through "linguistic interchange" with the group. Thus, interaction in the L_2 with other people can help the learner to extend and change the parameters of his identity system to include people of other cultures and to open his identity system, formerly closed around unicultural parameters, to allow him to tolerate other-culture differences and to enlarge the range of people with whom he can establish relationships.

In changing one's own attitudes and those of society as a whole, Freire [1970a:135], we have observed, suggests that the individual finds his identity in contrast with others but that the two ("I" and "thou") must come together in order to transform the world [see also Buber 1961:Chapter II]. His dialogical theory of action excludes the possibility of a subject and a dominated object [cf. Milner 1975:88] but stresses a co-operation which can come only through communication or interaction [cf. Freire 1970a:135-136]. Thus, for attitudinal (and, hence, personality) change and for change in the attitudes of society as a whole, "communion with the L_2 people" is essential and "conscientization" occurs as people reflect and act together to achieve maximum understanding of reality, their relationships to it, and the actions needed to improve it [cf. Freire 1970:75]. Interaction in the course of language learning is, clearly, a desirable means to cross-cultural understanding and balanced attitudinal development.

The language teacher, concerned with developing L_2 proficiency and achieving personality modification in directions favourable to cultural diversity, needs to be aware of the intimacy crisis both as a powerful motivating force and as an essential element in acquisition of real language competence. Furthermore, it is in using language in interpersonal interaction and for the achievement of some end that it takes on meaning [Halliday 1975; 1974:Chapters I, II, III]. If the L_2 is to become a real language for the learner in the same way that his L_1 is, with the range of denotative, connotative and functional meanings that the L_1 has, it is desirable that it also should be experienced in use responding to this need, i.e.,

in social contexts where the opportunity arises for the learner to use the L_2 in forming friendships, perhaps establishing close relationships, and, again in Fromm's terms, "learning how to love". Language teaching whose central learning activities include opportunities for this to occur with native-speakers of the L_2, especially where they are members of another ethnic group in a multicultural society, makes language learning more relevant to the basic needs of the individual and of society, practises the language in activities of intrinsic importance to the learner, and promotes the development of more natural and "essential" understanding of the other cultural group. In methodology, this suggests the desirability of a community involvement approach.

IV. *CONSCIENTIZATION*

To this point, we have considered personality development vis-à-vis a learner's relationships with people of other cultures in his society. In seeking ways in which to develop personality appropriate to life as a bilingual in a multicultural society, it is equally important to consider personality development vis-à-vis the learner's relationships to the society itself and its structures and how the teaching/learning process might affect his concept of himself as capable or incapable of action. This raises issues in personality development not dissimilar to Erikson's senses of autonomy and initiative.

Two related tensions are evident in this aspect of personality development. The first is between the learner's concept of himself as a passive creature of an immutable society, on the one hand, or as a creator or initiator of change, on the

... is between the learner's concept of
... recipient of the teacher's knowledge,
... independent learner, on the other.
... of personality development are re-
... first being influenced by the nature
... elucidated by Freire's notion of

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... achieve awareness of the sociocultural
... ability to change it [Freire 1970:51].
... stress the need for the learner to
... upon the nature of society and his own
... ality, to identify or "commune" with the
... with them to effect change in the world

... tion of conscientization for the language
... society such as Australia), is the
... be made aware of the nature of society
... attitudes rampant in it, of his own
... for change to occur. The teacher
... by putting the learner into situations
... involvement, "Oxfam"-type games, or
... issues become prominent and
... Activities are required which
... culture and its values on another,
... understanding of the factors that
... which provide experience of what it

is to belong to another culture or to be one of a minority in that culture, and which lead the learner to understand what he can do to improve the world. Through this conscientization process he becomes aware of the equality of races, cultures and languages and of the limitations that his own enculturation has imposed on him. That realization is essential if he is to modify his attitudes and develop a sensitivity that crosses cultural boundaries. The comments of the clinical psychologists, Peck and Whitlow, on effecting personality change are relevant:

> *...for effective personality change... the level of 'self-exploration' which requires the client to explore his feelings, values, relationships and fears, may be an important determinant of successful outcome.* [Peck and Whitlow 1975:45]

However, discussion or reflection alone is insufficient since the relationship between the "theoretical context" (or issues discussed) and the "concrete context" (or practical reality) must be made clear and this is only possible, in Freire's words, through praxis. Critical knowledge does not exist as verbal knowledge outside of praxis: discussion, concrete experience, interaction or "communion", and action to improve the world must go on simultaneously; action and reflection must both occur [Freire 1970:36, 75; 1970a:28, 29, 41]. In Freire's words:

> *Only beings who can reflect upon the fact that they are determined are capable of freeing themselves. Their reflectiveness results not just in a vague and uncommitted awareness, but in the exercise of a profoundly transforming action upon the determining reality.* [Freire 1970:52]

In L_2 teaching, consideration of cross-cultural issues in the types of activities referred to earlier is desirable but must be accompanied by community involvement activities that let the learner interact with the other community and confront social issues in praxis. In this way, the learner perceives the fundamental unity within the diversity of people of different cultures; his "praxis" becomes that of a mediator between cultures to lessen the risk of communities entering into conflict through misunderstanding, to ensure that all people benefit from the cultural resources of the multicultural society, and to ensure that the rights of language and culture of each person are respected [cf. Adler 1974:esp. 24, 29, 37].

In this view, language learning expands beyond the learning of syntax and lexis to become a process of conscientization and of praxis itself (since learning takes place through community involvement). Thus, in a multicultural society, language teaching assumes a central role in education for social transformation or "cultural action for freedom". It makes education, language teaching in particular, an essentially humanizing process, i.e., one in which human potential is more fully realized. Freire states:

> *...the existent subject reflects upon his life within the very domain of existence, and questions his relationship with the world...*
>
> *Whereas animals adapt themselves to the world to survive, men modify the world in order to be more...* [Freire 1970:52, 55]

In the approach to L_2 teaching being proposed here, consideration of cross-cultural issues plays an essential role. However, a study cited by the Schools Council [1972] concluded

that teaching about racial prejudice increased rather than decreased prejudice: providing a forum for the expression of prejudice may simply make suppressed prejudice overt and articulate. However, making it overt does not necessarily mean that it has, in fact, been increased. Rather, the confrontation or "conflict" situation that discussion creates exteriorizes unconscious or suppressed attitudes, which can then be subjected to rational examination and the "ideal self" given an opportunity to influence the unconscious responses [see Titone 1975]. Milner [1975:Chapters 2, 7] shows that attitudes are unconsciously taught, learned, and maintained and methods which do not bring forward the unconscious responses have little chance of successfully changing attitudes. Bruner observes that:

> *when some people get angry or inspired or in love they couldn't care less about their 'system as a whole'...*
> [Peck and Whitlow 1975:53-54],

i.e., they react according to their deeper, even suppressed attitudes which can be exteriorized for rational examination and modification only in some "crisis" situation. For attitude change to be effected, the "interiorized cultural 'residue'", as Freire calls it [1970:35], must be eliminated as the learners confront the reasons behind their attitudes. Thus, there would seem to be value in the teacher's raising issues, structuring language use activities, or posing questions which oblige students to probe into their own feelings [cf. Freire 1970:36; 1970a:56].

Nevertheless, the discussion of these basic attitudes and responses or any new cross-cultural experience must be sufficiently long to enable the learner to regain stability

in his cognitive and attitudinal structures or he is likely only to harden his former attitudes [cf. Bochner 1975:4]. In addition, personal experience of other cultures is essential so that the learner might realize the indifferent and fortuitous nature of his own, and the inappropriateness of cross-cultural value judgements. That is, conscientization, reflection and praxis must proceed together: discussion of cross-cultural issues without involvement with people of other cultures is insufficient.

IV.2 Power to Learn and Act

Clearly implicit in the discussion so far is the view that, in effecting personality change especially in the area of cross-cultural attitudes, the teacher is preparing the learner to accept responsibility for change not only in his own attitudes but in those of society. We have observed, for example, the learner's social power as a mediator in multi-cultural societies. It is important, therefore, to consider whether the education system is structured to develop in the learner consciousness of his ability to effect such changes or, on the other hand, whether it is structured to develop a sense of personal and social impotence. Every educational practice implies a concept of man and the world [cf. Freire 1970:21] and if the teacher's approach to education (including language education) assumes that the learner has the power and requires the freedom to learn, it will also tacitly teach him that he is a dynamic creator with the power and freedom to act to change society. Rather than education's being "deposit-making", Freire suggests, it should pose the problems of men in relation with the world so that, instead of passivizing

the learner and inhibiting his critical power, it is constantly "unveiling reality" and encouraging his "critical intervention in reality". Extending this to praxis, it must involve him in mediating between communities or cultures.

Natural language learning is an active, dynamic, and heuristic process where the focus falls on the learner and on learning through purposeful use [see Richards 1974; Ingram 1978:Chapter 4]. It is the antithesis of passive or receptive approaches which focus on the teacher, his presentation or out-pouring of knowledge, and the learner's passive ingestion of that knowledge. Such traditional methods imply that the learner is incapable of initiating action from his own resources and, linguistically, that complete knowledge of the L_2 lexis and syntax precedes communciative ability. Such methods make the learner fully dependent on the teacher as source of knowledge, encourage him to accept a passive role, and to adapt to the world as it is rather than critically examine it and seek ways, in collaboration with others, to change it [cf. Freire 1970:23-24, 43-44; 1970a:44-47, 49]. It is what Freire [1970:13] deplores as a "mechanistic theory" that reduces education to a set of techniques to be mastered or language learning to a set of rules to be memorized and applied. He comments:

> *Based on a mechanistic, static, naturalistic, spatialized view of consciousness, [the banking concept of education] transforms students into receiving objects. It attempts to control thinking and action, leads men to adjust to the world, and inhibits their creative power.* [Freire 1970a:51]

Rather than language teaching being concerned with "deposit-making" as in audiolingual or traditional methods,

it should pose communication problems for the learner by involving him in real communication situations of significance to himself as a developing individual and to the society in which he lives. This approach encourages the learner's innate, creative language learning capacities and perceptive powers making him independent rather than dependent. It makes the learning situation more vitally important by relating it to his interests and needs (since he controls the community involvement situation) and it makes him critically aware of the nature and needs of multicultural societies. It puts him in a situation where he wants to and must communicate, it tells at least the advanced learner that he can communicate and must observe, find out for himself, and invent if he is momentarily at a loss, and it therefore breaks down passivity and dependence [cf. Freire 1970a:40]. It also frees him from the "vicious circle" of traditional approaches that prevent him from acting until he can avoid errors even though psycholinguistics informs us that he will not acquire language until he "acts", i.e., uses language and makes errors. It embodies the act of language learning in meaning, self-expression, communication, functional and purposeful use (hence praxis [Freire 1970:21]), and in action leading towards social change. Freire underlines the essential nature of language for which this approach caters when he describes it as "word-and-action". He contrasts receptive approaches with an example reminiscent of many L_2 materials:

> *The banking approach to adult education, for example, will never propose to students that they consider reality critically. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The 'humanism' of the banking approach masks the effort to turn men into automatons - the very negation of their ontological vocation to be more fully human.* [Freire 1970a:48]

Gouin gives a similar caricature of L_2 teaching:

> *Now, all these books offer, in reality, nothing but a hideous confusion, a frightful muddle, worse even than the fortuitous sequence of the dictionary. - 'Have you a hat?' - 'Yes, I have a hat.' 'Have you a table?' - 'Yes, I have a table.' 'What knife have you, that of the Englishman or that of the Spaniards?' - 'No, I have the basket of a Jew.'* [Gouin 1892:90]

If L_2 teaching in a multicultural society is teaching for attitude change and, eventually, for changes in the social system to remove injustices, to humanize (i.e., fulfil the human potential of) each generation, and to enrich the society by making its resources available to all, then the education process must ensure that the learners develop the skills, initiatives and power needed to transform the society rather than be socialized to conform to an existing structure. It will ensure that each individual recognizes that to be fully human he must not diminish the capacity of others to be so in their own way, through the expression of their own culture [cf. Lambert 1967:231]. He will recognize that he becomes more and acquires the power to humanize and transform society when he, as an enculturated but "open" being, shares or "communes" with other people, cultures, and races [cf. Richmond 1975:189; Freire 1970a:41, 135-136; 1970:21, 51, 75]. Man's

full potential, conscientization, and the "liberating idea" for social change come as the nature of reality is grasped. They develop from experience, reflection, communion, and praxis, and, hence, in language learning in the multicultural society, out of interaction during community involvement activities [cf. Freire 1970:52, 75, 76; 1970a:52]. Similarly, if the learner's language is to be creative and have expressive power, if a "culture of silence" is not to be taught [cf. Freire 1970:43-44], learning must go on in circumstances that foster creativity and self-expression as integral parts of the learning process.

V. *METHODOLOGY*

Clearly the views discussed so far have serious implications for the methodology of L_2 teaching, especially if the ultimate objective is native-like proficiency in the L_2 and favourable personality development. The fact that study of the nature of language and of second language learning strategies [Ingram 1978:Chapter 4] leads to the same implications further emphasizes their significance for the teacher. The full methodological implications cannot be discussed here though they have been in papers presented elsewhere [e.g., Ingram 1978 and 1979]. It is already clear from the previous discussion, however, that the essential and central component of the methodology is interaction or, more specifically, community involvement. Appendix 1 shows in diagrammatic form the structure of a course based on such an approach while Appendix 2 presents a report of a teaching project that used the course.

In summing up, let me outline the ways in which community

involvement as a central component of a language teaching programme contributes to the development of language proficiency and of aspects of personality. The use of community involvement provides a means to contextualize the language in society, its culture and environment [cf. Ingram 1978:Chapter 4; De Villiers and De Villiers 1974; Clark et al. 1974]. In terms of the perceived nature of the language, it ensures that the language is experienced, like the L_1, operating in real life with functional power to achieve goals of significance to the learner and it ensures that the L_2 becomes more than the symbols in a laborious algebraic game as it often is in traditional classroom-bound teaching. Furthermore, a language that operates realistically is varied according to different purposes and different receivers; hence the successful learner must learn to vary his language and to comprehend different speakers [cf. Slama-Cazacu 1975]: community involvement provides appropriate experience of this.

Community involvement gives the learner freedom to pursue his own interests and to develop his language to meet the resultant needs; it makes him responsible for selecting within his language repertoire and by-passing and following-up lacunae in his knowledge; thus, it lets his language learning and use respond to his needs and level of development. In this way, it focusses learning activities on the learner himself, an important principle of L_2 learning. Community involvement contributes to attitude change and, hence, personality development in that it leaves the learner free to adapt himself, his ideas and his language to promote friendship or harmonious relations with the people he meets from the other culture, i.e., it teaches him to modify the parameters of his

identity system to let him extend the group with which he identifies [cf. Capelle 1973:8; Le Page 1975:137]. It also lets the learner experience the importance of the "ritual function" of language [Halliday 1969], which is essential if he is to manage social interaction and learn to establish appropriate relationships with native speakers [cf. Rivers 1975:3; Halliday 1975:128]. Thus, community involvement ensures that the learner experiences a range of speakers with whom to interact, with whom to modify his language, and in interaction with whom he can largely pursue his own interests and needs.

In addition, the very meaning of language is what it can be used for and the meaning of one form or variation exists in contrast to the other possibilities. Community involvement which gives the learner experience of using the language to make appointments, to elicit information, to develop friendships, and in other activities important to his daily life and psychological development ensures that the language acquires the matrix of meaning that a functional, natural language must have [cf. Halliday 1975:11; Ingram 1976:76-77]. Savignon [1972:31, 32, 56] also showed that placing language in its cultural context (even if a surrogate context) and using it for communication led to significant increases in cross-cultural understanding, to sensitivity to its contextual appropriateness, and to increased communicative competence. Since language is a "social instrument", it cannot be divorced from the society it serves and comprehension of the language necessitates understanding the mores of its societal basis [cf. Halliday 1975:78, 128; Seelye 1974:13, 21; Halsall 1968: 12-13]. The freedom to raise topics for discussion, to find

one's own ideas in the course of interaction with others in a multicultural society, and to select from a variety of possible responses and so elucidate one's own relationship to the society both "conscientizes" the learner and gives a power to his language that the controlled practice of the classroom lacks [cf. Freire 1970:52, 53]. Thus, through community involvement, the learner experiences the language as a real tool for thought, communication, and the extension of personal and group identity.

VI. *CONCLUSION*

The views enunciated in this discussion of personality and L_2 learning have recognized that language is the medium by which a human being becomes a personality by virtue of its mediation between him and society [cf. Halliday 1974:11]. Since personality has been taken to include the individual's hierarchy of values, attitudes, emotions and responses, L_2 learning necessarily entails personality modification and it is appropriate and, indeed, inevitable that the personality crises should again, at least in part, be worked out through the L_2. In providing the opportunity for the L_2 to be exercised in the personality crises which the adolescent's growth and which L_2 acquisition and the associated attitudinal changes entail, the teacher is providing relevant, motivating contexts in which to practise the L_2, the L_2 is being learned through its purposeful use for the achievement of other desired ends, and the teacher is permitting his teaching to be responsive to the felt needs of the learners and of the society. Thus, he promotes the development of both skills and attitudes favourable to life in a multicultural society. In addition,

the view of language learning implied matches well the insights provided by psycholinguistic studies of how languages are acquired. Both considerations, language learning and attitudinal change, lead to a focus on the learner and his use of the language. The teacher's task is to pose relevant problems, involve the learner in real situations where significant communication with native speakers in the multicultural society will occur, and then yield to him full responsibility for learning. It implies an essentially humanistic approach:

> *A real humanist can be identified more by his trust in the people... than by a thousand actions in their favour without that trust.* [Freire 1970a:36]

In terms of attitude and, hence, personality development, the central issue in this paper, the focus has been on the learner's experiencing the other culture and interacting with the other people. Attitude change is a most difficult task for the formal education system because of the power of the other socializing influences [cf. Milner 1975:249] but language teaching which lifts the learner into another culture to experience what it is to belong to that culture has particular advantages over approaches that only raise issues for discussion. By encouraging interaction and providing language skills useful beyond the classroom, language teaching extends its attitude development role beyond the school limits into the society and the realm of friends and relatives where the other socializing influences exist.

Finally, Jarvis has vividly stated the goals of language teaching which fosters skills and attitudes suitable for life in the multicultural society:

> *The concept of cultural pluralism demands not only* awareness *of differences but also the* accepting *and* valuing of diversity *in people. Pluralism is the antithesis of assimilation; it is recognition that there exist multiple ways to be human, and not one of these multiple ways should exact a penalty of second-class citizenship. It is recognition of each person's 'selfness'. Such recognition implies awareness. That awareness, in turn, requires acceptance of what one is or what one is becoming. It is also the parallel awareness that others too have their own identities and uniqueness. Thus, cultural pluralism requires both cognitive awareness of various sorts and a subsequent value system that permits me to be me and you to be you - and that at the same time values a sense of community.*
> [Jarvis 1976:243-244]

It is through interaction between communities that language learning achieves this awareness. It is achieved neither through knowledge alone, nor language alone though each may serve and be served by the essential element of interaction. Perhaps Saint-Exupéry came closest to expressing the central factor in the development, through and for L_2 learning, of personalities appropriate to life in a multicultural society and world:

> *Il est très simple : on ne voit bien qu'avec le coeur. L'essentiel est invisible pour les yeux.* [Saint-Exupéry 1958:72]

And earlier,

> *Connaître, ce n'est point démontrer, ni expliquer. C'est accéder à la vision. Mais, pour voir, il convient d'abord de participer. Cela est dur apprentissage...* [Saint-Exupéry 1942:54]

APPENDIX 1

DIAGRAMMATIC REPRESENTATION OF A COMMUNITY INVOLVEMENT APPROACH TO ADVANCED FRENCH TEACHING

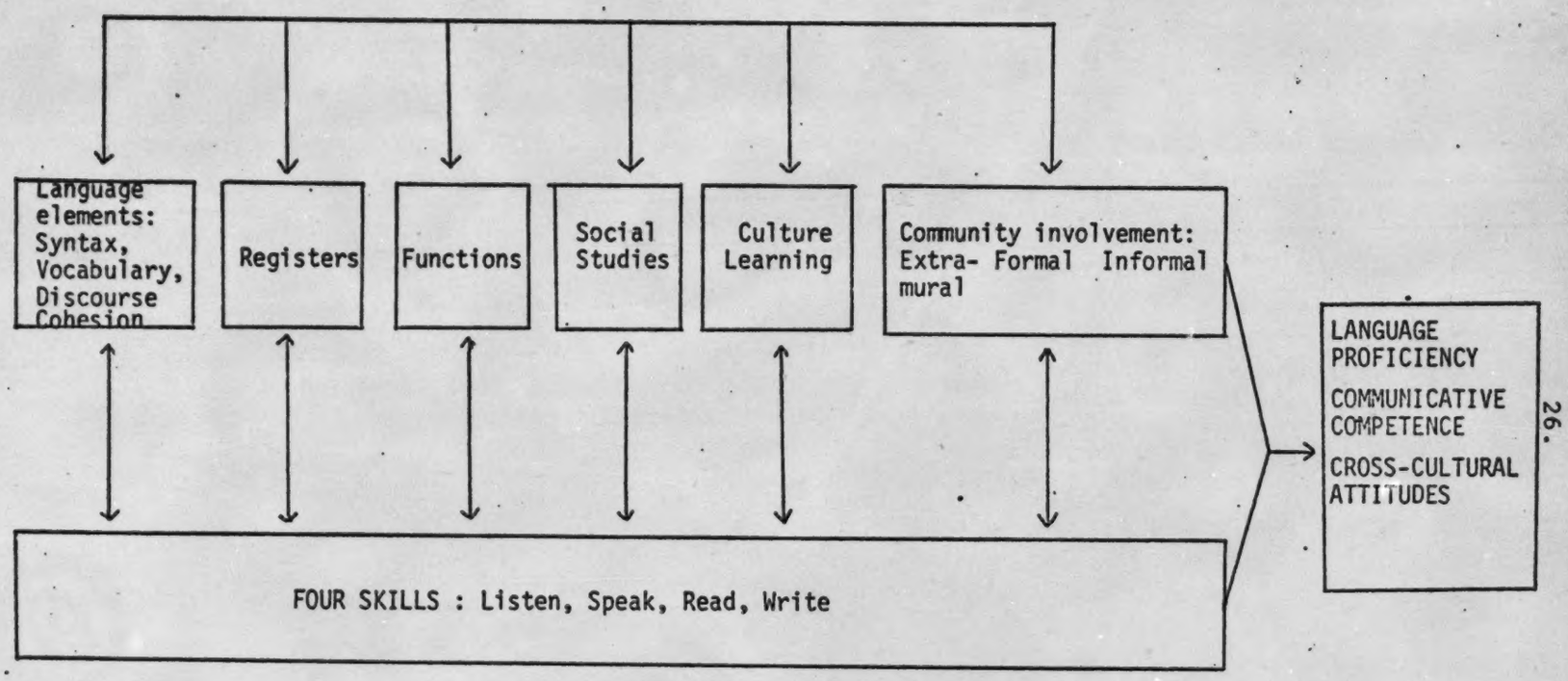
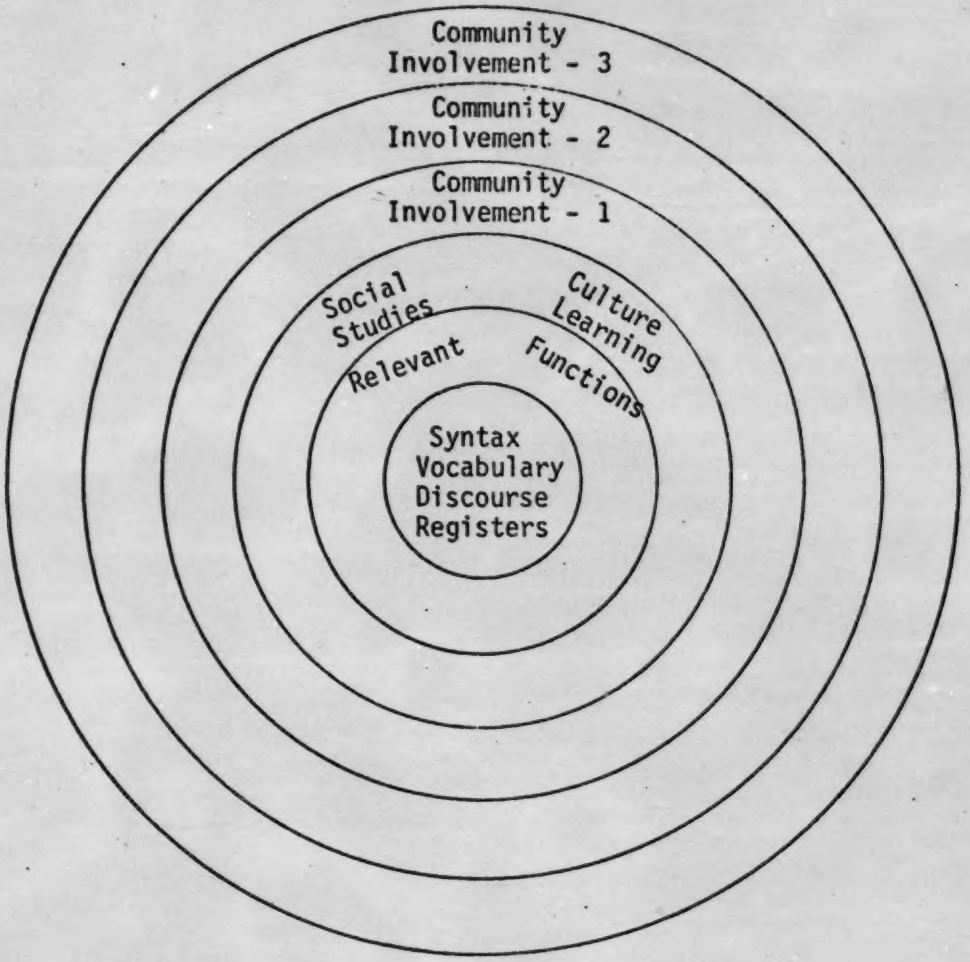


Figure 1 : Course Components



COMMUNITY INVOLVEMENT - 1. "Extramural":

Look at own region and nation : field trips, Radio Australia, etc.

COMMUNITY INVOLVEMENT - 2. Formal:

Interviews and investigations.

COMMUNITY INVOLVEMENT - 3. Informal:

Social interaction, guiding visitors, baby-sitting etc.

Figure 2 : The Place of Community Involvement in a Language Course

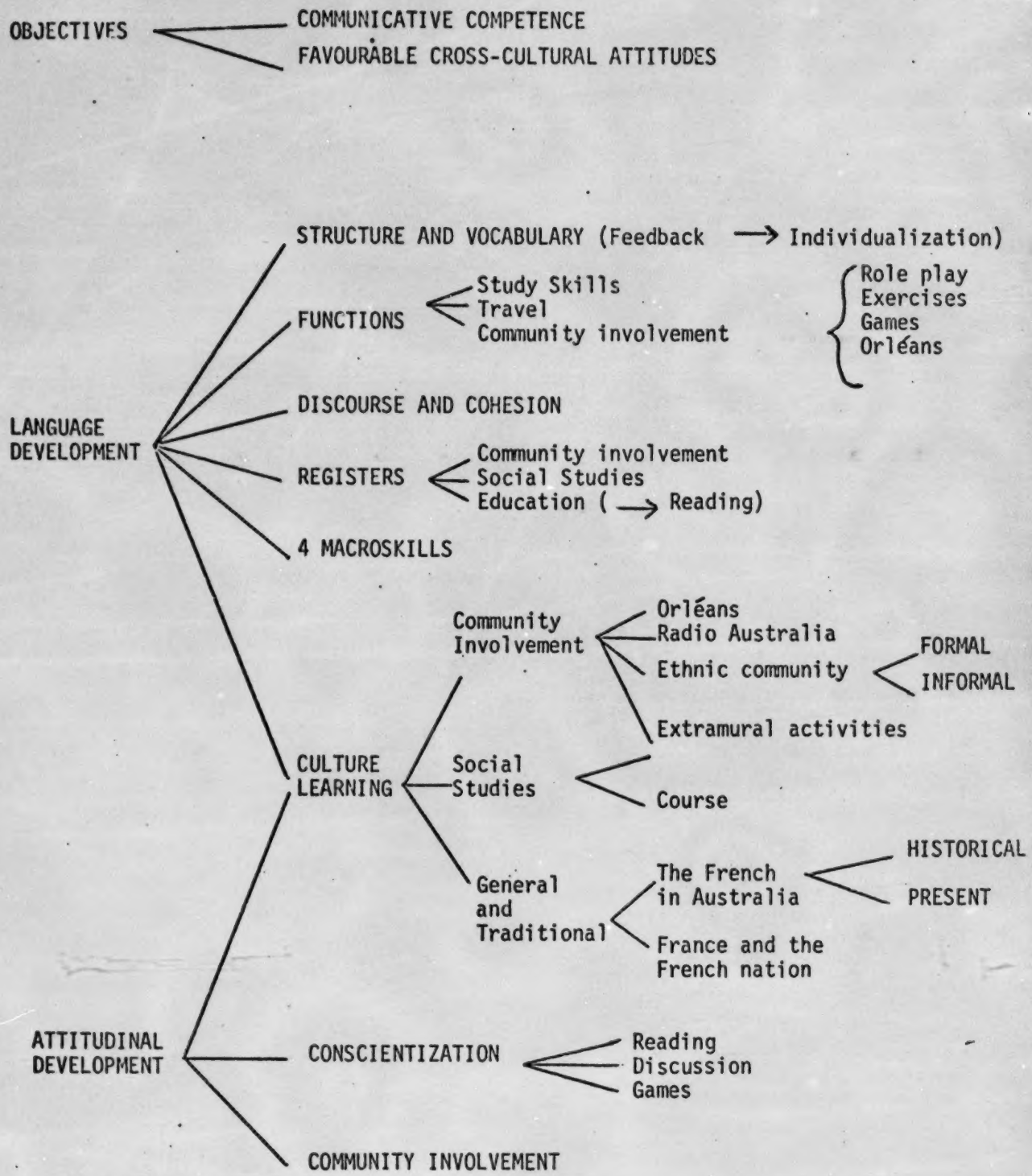


Figure 3 : Content of a Course in French in a Multicultural Society

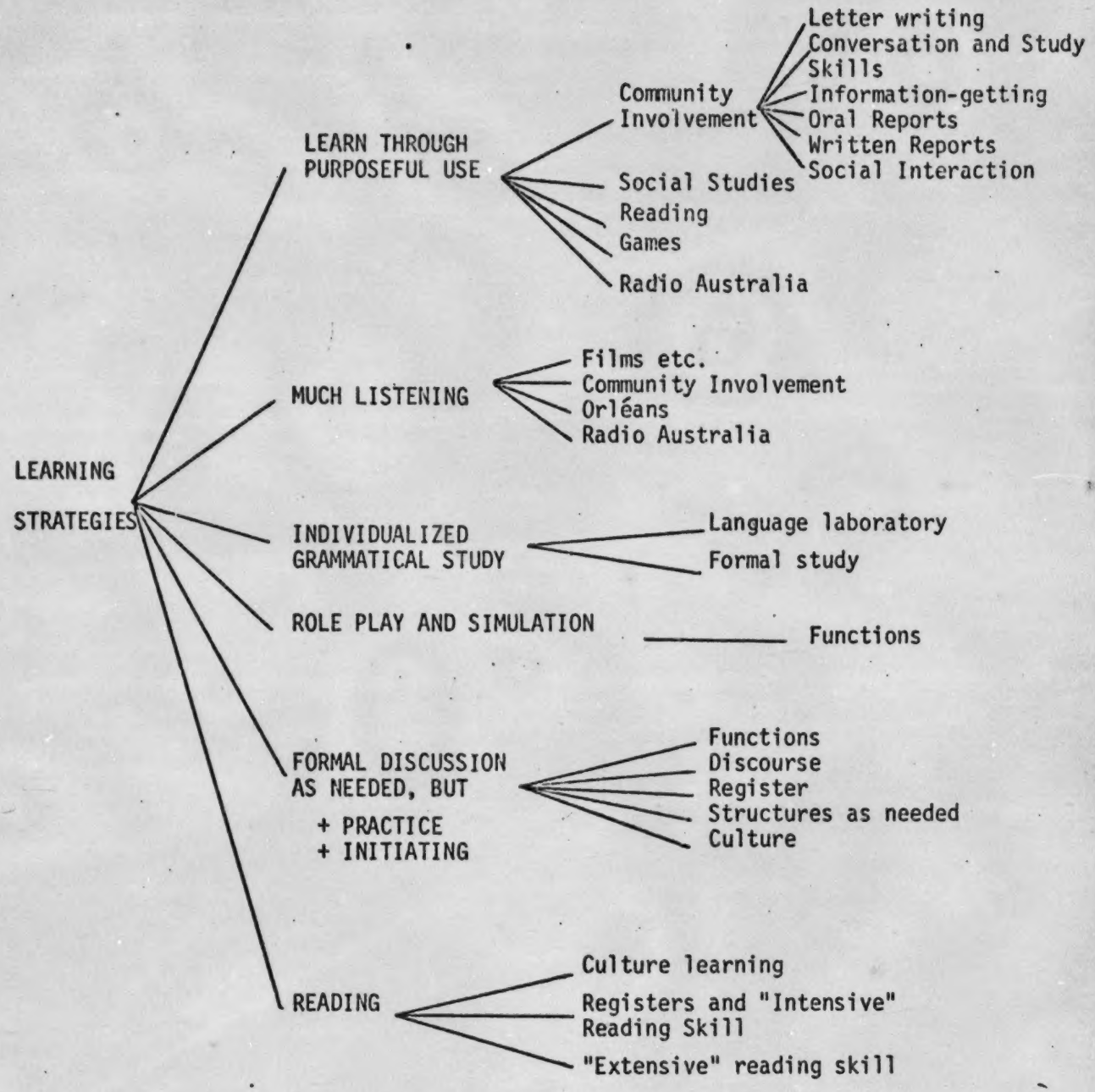


Figure 4 : Learning Strategies in the French Course illustrated in Figure 3

APPENDIX 2

REPORT[1] OF A TEACHING PROJECT BASED ON THE COURSE ILLUSTRATED IN APPENDIX 1

1. The amount of initiating and purposeful use of the L_2 by the students was very much greater than in previous courses both in the C.I. activities and in classroom discussion.

2. Once their initial fear of contact with native speakers was overcome, the students showed considerable willingness to converse and participated more readily and confidently in the classroom than in previous courses.

3. There was marked improvement in the students' oral fluency, several of the weakest students showing the most striking benefit. Two Third Year students who, throughout their College life, had written and spoken only with much hesitancy and many inaccuracies, in reporting on their interviews in the C.I. programme spoke with greatly increased fluency and accuracy. This undoubtedly was because their successful contact with particularly warm and supportive individuals had helped them overcome their previous inhibitions and self-doubt about speaking the language, they now had motivating topics to discuss, and their use of the language had foregrounded vocabulary and structures they previously had had to struggle to recall.

4. The variety that the course offers was approved by all cohorts.

5. The heavy emphasis on the spoken language was approved by all students. Most also commented that it had increased their confidence.

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1. This report was originally presented in Ingram 1978a.

6. The effectiveness of this approach depends, as do individualized programmes, on the personalities and attitudes of the students involved more than on their ability or aptitude. Thus, the 1977 First Year cohort reacted much less favourably than the 1978 First Year class despite similar ability levels. All the 1976 Third Year cohort reacted favourably though the two weakest students showed the most striking benefit.

7. Students in First Year straight out of High School had more difficulty than others in handling the freedom and opportunities for self-direction given in the course and, in marked contrast with older learners, wanted more formal work.

8. Some of the 1977 First Year cohort, with expectations conditioned by formal secondary school programmes, responded less favourably than other students, who, for the most part, showed marked enthusiasm. It is not possible, however, to say from this that the approach is unsuitable for First Year students since (a) the particular cohort that reacted less favourably is one of the least satisfactory and most apathetic to have entered the Languages Department and (b), in contrast to them, the 1978 First Year cohort reacted enthusiastically, participated in all activities energetically, conversed freely even if not always accurately, and, in a manner typical of their response, asked that C.I. reports be discontinued while half the class was out of the College on teaching practice so that they "wouldn't miss anything".

9. One major reason for the very favourable reaction of Third Year students in contrast to the apathy of the 1977 First Year cohort was the fact that the Third Years had had

a course in L_2 method and better understood the rationale of the approach adopted. In future, justification for the approach will be given, especially to those students conditioned to the formal methods of Secondary School.

10. The 1977 First Year students found the workload heavy in contrast to the other cohorts. It is probable that their reaction was affected by their arrival in a tertiary institution for the first time and by its considerable workload in all subjects. It was not helped by a "double period" late on Friday afternoons.

11. The 1976 Third Year cohort followed a modified version of the course, which included literature instead of Social Studies. They rejected the literature component but reacted highly favourably to the rest of the course. Their pre-course expectations were compared with their opinions afterwards in a 40-point, 5-step bipolar scale containing items such as *interesting - boring, gives useful skills - doesn't give useful skills.* Strongly positive shifts in attitudes were revealed with the greatest occurring towards such qualities as: *interesting, useful, caters for my interests and tastes, varied, gives useful skills, helps me to understand other people, relevant to Australian society, everyone should do this type of course, I would advise others to take this course, I would like to study other languages this way.* There was strong approval for the amount of oral practice, the small amount of formal grammar, and the lack of formal teaching. The test included some items relevant to cross-cultural attitudes and, here, strong shifts occurred in the direction of such statements as *I enjoy contacting migrant people, I would be pleased to have an Aboriginal family as neighbours.*

12. In a self-rating scale, the areas which the 1977 First Year cohort indicated as the ones in which they believed they showed the most improvement were confidence, enjoyment of things French, ability to comprehend in reading, ability to comprehend the spoken language, range of vocabulary, ability to take the initiative in conservation, ability to speak, and ability to write. The area where they felt they showed least improvement was grammatical accuracy.

13. Lecturers in French on the staff who did not participate on the programme were each asked to interview two students at the beginning and end of the semester and, subjectively against their experience of First Year classes, to rate their change in proficiency. Half of the class was rated as having made above average progress. In a check list, the areas of improvement most frequently noted were readiness to participate in conversation, confidence, fluency, ability to comprehend, initiative in directing conversation, and poise.

14. In an attitude test [adapted from Gardner and Lambert 1972:157] administered at the start and end of the semester, the 1977 First Year cohort marked on a seven-point scale their impressions of the French people. The test contained twenty-four bipolar items such as *interesting - boring, secure - insecure, popular - unpopular, good at sport - poor at sport.* Significant shifts in opinion seemed to occur towards generally more positive attitudes, especially towards the following qualities: *interesting, unprejudiced, friendly, smart* (as against *stupid), pleasant, strict* (as against *permissive*), and *mature.* The other qualities showed little variation except that there was a marked tendency for a shift

from *successful* towards *unsuccessful*, a movement perhaps explicable by the fact that the persons contacted were migrants who tend, in Australia, to occupy lower paid positions or positions inferior to those they would have held in their countries of origin.

15. The formal C.I. activities have led to many informal social activities where lasting friendships seem already to have developed. One French family, for example, continues to hold "open house" one night a week for College students and plans its annual touring vacation to take in the towns around the State where former students are teaching. Thus, the attitudinal benefits have, in many cases, been two-way, many of the French migrants observing that the students had provided their first real contact with Australians.

16. The general conclusion must be that the programme was successful though the extent of the success depends on the personalities of the students especially their ability to accept freedom, to self-direct and to "plunge in" without becoming obsessed with their own linguistic deficiencies. The major needs in the future are the supply of sufficient material to make the individualized grammar programme work successfully, the identification of the language functions required in the C.I. programme, and the development of materials to practise relevant functions.

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